



THE BUDDHIST RAY

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. III.]

SANTA CRUZ, CAL., U. S. A., JUNE, 1890.

[No. 6.

BLACK MAGIC.

HARTHLY minds, like mud-walls, resist the strongest batteries," says Locke. And it seems that the batteries of charity, unselfishness, altruism do not always, any more than those of uncharity, selfishness, egoism, produce the desired effects. The hidden, heretofore stored karma of every man, could it be seen, would, of course, show the reason. The teaching of the buddhist scripture that, "hatred is never quenched by hatred; hatred ceases by love," is true only in general; since many a man, in his effort to quench hatred by love, or selfishness by unselfishness, has lost his life,—though not his divine soul!

The fable is true: the peasant found a frozen viper, and, out of pity, put him in his bosom to revive him. When the reptile had revived, he hissed at his benefactor and threatened to bite him. Many a man has pitied the viper, and, with the like results. You, reader, have; we are sure! We have; you may be sure!

The american theosophists have, according to the newspapers, just held their annual convention in Chicago. And the little sermon there preached by madam Blavatsky, through her messenger, has made us think of frozen vipers, and kindred subjects. Last year she told her congregation that the spiritualists are a credulous herd, lead by the nose by the "illusory fanthoms of the dead;" this year, that "there is nothing spiritual or divine in christian

science, mind cure, and the like; that the 'healer' interferes, consciously or unconsciously, with the free mental action of the person he 'treats,' which interference is *black magic*."

In the *Theosophist* of last year, under the head of "A Sorcerous Science," the reader will find an article by us, showing the downward tendency, the devilry, of *some* of the "healers;"—we concede that there are a few whose motives are not black.

We have seen these practitioners, by occult means, seek to obtain possession of the property and persons of their "patients;" we have, as we have just said, ourselves, in these very days, been the victims of these "ames damnees"—frozen vipers—whom gratitude, fellow-feeling, love, do not touch.

The french government has prohibited the practice of hypnotism, or "suggestion," in the army. Even politicians and soldiers scent the danger of black magic.

Let the reader beware of hypnotists, mesmerists, mental healers, christian scientists, pseudo-rosicrucians, gnostics, "esoterics," and kindred souls: for they insinuate themselves into families and separate husbands and wives, parents and children, and friends, and by "suggestion" instil carnal thoughts into the minds of girls, and then seduce them; and scheme to get possession of the means and homes of others.

However, re-action follows action, for karma works. The scripture says:

If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.—UDANAVARGA.

BUDDHISM IN THE FAR EAST.

Written for the RAY by

C. PFOUNDERS, F. R. G. S., ETC., ETC.,

[Of the Buddhist Propagation Society.]

The buddhism of the Extreme Orient, presents to the earnest student, and competent investigator, a most interesting, though very complicated, mass of interesting material. We have hitherto, in the Occident, been almost entirely at the mercy of the mercenaries, employed by the numerous missionary associations, for information about buddhism; and it would be altogether too much to expect, of poor frail humanity, that such persons would present, in the most favorable light, that which it is their business to destroy, or see the best side thereof; even if the conviction was to dawn upon them, enforced silence, it is evident, would prevent their publicly avowing that buddhism had *something* in it worthy of more christian like, charitable and truthful criticism than is so frequently, alas! accorded.

A comprehensive and lucid exposition of buddhism, as it now exists, necessitates some preliminary historical outline of the propagation of the "Law" and the "Doctrine" radiating from the central cradle land, which, if not its birthplace, was certainly the nursery wherein it was fostered and developed, until becoming the grand and brilliant effort of united intellectual energy, that radiated far and wide, spreading permanent illumination.

Considering early buddhism, to be a revival of more ancient ethico-religio-philosophy, we can understand that the BHAGAVAT SHAKYA MUNI, "came not to destroy but to fulfill" the Good Law; to restore the knowledge of the "true path." We read of the great MASTER that when present at the great assembly on Mount Gridhrakuta (Vulture Peak) Mahabrahman presented to Him a golden-colored flower, desiring the Law should be preached. The BHAGAVAT (BLESSED ONE) held the celestial flower, but uttered not any word. Of the vast assemblage there were none that understood, only Mahakasyapa, over whose features beamed intelligence; which the MASTER perceiving thus addressed to him: "I have the most transcendent intuition of the NIRVANA, the perception of

the correct Law, which I shall now transmit to you."

Hereby we are instructed in the doctrine of thought-transference of the sublime teachings beyond all words.

The line of transmission from the MASTER to Kasyapa, then to Ananda, Upagupta, Asvaghosha, Nagarguna, Vasubandhu, on to Bodhidharma, with many intermediate patriarchs, is recorded, with varying details, in the several sects down to later periods, the offshoots or schools of doctrine having their special lines of descent.

We therefore find, as might be expected, in Nepal, Tibet, Ceylon, Burma, Siam, Southern, Central and Northern China, Corea and Japan, divergences, modifications and even departure from the standard, the common basis.

In the several countries where buddhism obtains, the enquirer must bear in mind there is much admixture with the indigenous cults, and infiltration from without of alien ideas and theories other than buddhistic; these departures afford some occasion for hostile critics of buddhism, to animadvert, forgetting, or reckless perhaps, of the fact that christianity and its innumerable old and new offshoots, contains matter quite as much open to hostile comment.

After the decease of the great TEACHER, and the conferences held to codate the aphorisms, dissensions grew up on minor points of discipline and doctrine.

About a century later earnest efforts were made to unite the various schools, and venerable preachers came down from their retreats in the Himavat's stupendous fastnesses to reconcile the followers of the Good Law to "give peace and cultivate mutual forbearance and good will."

Yet again, and yet again, century after century, assemblies were convened. The great King Asoka gave protection and issued decrees forbidding persecution.

Steadily, surely, the great wave of buddhism moved on peacefully, yet irresistibly overwhelming evil, engulfing cruelty, selfishness, strife; bringing on its placid surface contentment, joyousness, deliverance. The valiant blows dealt to caste domination, to sacerdotal tyrannies, bore lasting results, and the giving forth, at large, to all men, the knowledge heretofore monop-

lized, scattered broadcast the seed for abundant harvest in all time.

The knowledge of the Good Law echoed far and wide, spread apace; but in China, and later in Japan, had powerful vested interests, influential organizations to reckon with.

There never was, on the part of the buddhists, never should be, aggressive propaganda, far less any persecution whatever.

On the other side, however, buddhists had to pass through ordeals of bitter hostility, sanguinary persecution even, assassination and conflagration; but even as the precious metal passed through the fiery tribulation, only to become all the purer, brighter, more highly refined.

There were two principal divisions of buddhism at first, the sthaviras and the mahasamghikas; during the first century, whilst the first five patriarchs in succession lived, the two were harmonious, but afterward dissension arose, and in the course of another century the mahasamghikas split into nine divisions, whilst during yet another century the sthaviras also divided into some eleven. These twenty are the original Hinayana, or Minor Vehicle. Sarvastivada is claimed to have been the more important section; the celebrated indian patriarch, Harwarman (Lion Armour), was a disciple of this school, and he is stated to be the writer of the Salya-siddhi-shastra, a work highly valued and much read. The Mahayana, or Major Vehicle, was revived, as transmitted on by Kasyapa and Ananda, and six centuries after the departure (decease) of the great MASTER, Asvaghosha promulgated the Mahayana roddhatpada-shastra; a century later Nagarguna taught the Mahabhaya and Maha-pragna paramita-shastras, also the Madhyamaka shastra, or intermediate teaching discourse (middle path). Having found the "Iron Tower" in the South, he discovered the "true secret doctrine" and expounded it.

Numerous voluminous shastra, or discourses, were composed and delivered, the texts of many of which have been preserved for us to this day.

About 67 of the christian era, two indian buddhist propagandists traveled to the metropolitan city of the Middle Kingdom (Cathay, or China, as we now call it);

by imperial command they resided in a monastery erected on the White Horse Mountains. Translations were made into chinese from the prakrit, or indian vernacular, and during the succeeding centuries more teachers arrived with further works, including the Tripitaka (or Three Baskets), most of which were all translated also into chinese.

Henceforth the threefold teachings of higher ethics, thought and learning were universally disseminated.

Of the doctrines introduced, and the variations in teaching and minor details that arose, it is only possible here to briefly refer to the principal sects, some thirteen, that arose in China, and about the same number, but not quite parallel in doctrinal and disciplinary details, that still survive, with numerous minor offshoots in Japan, etc.

[To be Continued.]

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes full of perfumes of sympathy and affection which they intend to break over my dead body I would rather they would bring them out in my weary hours and open them that I may be refreshed and cheered by them when I need them. I would rather have a bare coffin without a flower and a funeral without a eulogy than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. *Post-mortem* kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days."—*Ex.*

"The wrong-doer, on the dissolution of the body, after death, is re-born into some unhappy state of suffering and woe. The well-doer, on the dissolution of the body, after death, is re-born into some happy state in heaven."—*The Book of the Great Decease.*

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,
WHOM WE REVERE AND OBEY."—SWEDENBORG.

IN his late speech at Kioto, Sir Edwin Arnold complimented the Japanese upon their genuinely high civilization, and attributed it to the influence of the teachings of the LORD BUDDHA. The Japanese women received much praise for their inbred sweetness and gentleness.

—A Japanese scholar writes us that he is about to translate Subhadra Bickshu's "Buddhist Catechism" into his mother-tongue.

—OLCOTT'S "Buddhist Catechism" has been translated into Italian by major Tarsillo Barberis, who also recently gave a lecture on the BUDDHA and the Good Law. What an opportunity for the pope to learn something worth knowing!

—THE *Religio-Philosophical Journal* has this notorious news: "The Trinity church, New York, owns many millions of dollars worth of property—including houses used as gin-mills and dens of prostitution—much of which is exempt from taxation. This may seem incredible but it is true." Incredible?

—"THE last mail from Japan [to Ceylon] has brought us the news that the secretary of the Propaganda, M. Matsuyama, has interviewed, in Tokio, some of the most influential officers of the state, in the interest of his society, and from them he has received promises of their cordial sympathy and support."—*The Buddhist*.

—CAPT. C. Pfoundes continues to work for the Buddhist Propagation Society of Japan. We have received a

number of circulars announcing lectures on the Doctrine of Enlightenment in London. One circular states that the object of the society is, "to propagate the truth; contradict misstatements; give forth information; promote ethical culture; encourage research; support education; forward the revival of oriental religion; initiate reform; proclaim individual freedom in religion and right of expressing opinion." Our learned brother is writing a series of papers for us on "Buddhism in the Far East," the first of which appears in this issue.

—A reporter in the employ of the *New York World* was lately tried and sentenced to the penitentiary for criminal contempt of court. He secreted himself in the jury-room and published the "things heard and seen." The *New York Sun* publishes a fine picture of the professional reporter, the guardian angel of the morality of our communities! "He can not be too depraved to suit the use of his employer. He must possess the arts of the confidence man, the furtive keenness of the practiced thief, and be endowed with all the malodorous gifts of a professional bunco impostor. To glue his ear to a crack in a door, to consort with blacklegs and burglars, to entice and provoke crime for the sake of the possible exposure, to master acrobatics of chimneys and the bedroom window, and to penetrate and violate the sanctity of the jury-room."

—THE Buddhists at Colombo, Ceylon, converted lately one of the "crack" pupils of the Christian college there, Mr A. E. Bultjens, B. A., which so enraged the bishop and the arch-deacon of Colombo that they went out and bought a brush and a pot of tar wherewith to obliterate the "apostate's" name from the college wall, on which, in his Christian times, it had been honorably smeared, as a stimulus to future students. Mr Bultjens hearing of the "sacrilege" wrote an innocent letter to the mendicant followers of Jesus to "rise and explain;" which they did by giving him a holy kick (not kiss) and a promise to make the devil roast him everlastingly. We congratulate brother Bultjens.

"THUS I HAVE HEARD."

By E. S. V.

I.

I have heard that "buddhism does not teach the transmigration of Souls, but the transmigration of Character."

I have heard that "there are 'saints' whose conversation savors more of cash than of character."

I have heard that "in the confession of secrets, the secret of the secret is always held in reserve."

I have heard it said,—
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny.

I have heard that "when a man, by long continuance, learns to focus his mind upon one point of observation, he becomes either insane or illuminated."

I have heard that it is impossible *permanently* to keep apart souls which are, for good or bad, or both, by karmic force, destined to meet in this hell of matter and heaven of delusion.

I have heard that "Spirituality is not what men understand by the words 'virtue' or 'goodness', but that it is the power to perceive formless, spiritual essences." Now, what does this mean?

I have heard that "books should be regarded as lamps, which are set by the wayside, not as the objects to be looked at, but the aids by which we find the object of our search."

I have heard it said that I should assert to myself that it is not the slightest consequence what I was yesterday; but in every moment strive for that moment. The results will follow of themselves.

I have heard that *popularity is moral defeat*: for it appeals inevitably to the lower appetites, and attracts lovers of loaves and fishes. Should buddhism become popular, it would emit a stench

as foul as modern christianism. Future historians would have to write its death, decomposition and disappearance.

I have heard that "amid the mysteries which become the more mysterious the more they are thought about, there will remain one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy, from which all things proceed" [Herbert Spencer].

I have heard it said that "you may rest satisfied that what is nonsense upon a principle of reason, will never be sense upon a principle of religion" [South]; which, coming from a christian, is pretty poor christianism, and pretty good buddhism.

I have heard that "as a man *thinks*, or desires in his heart, such, indeed, he is; for then most truly, because most incontrollably, he acts himself." Our conventional or social life is, therefore, a series of hypocrisies and lies, which deceive only fools and children.

I have heard that "in every civilized country, and in every age of civilization, we find philosophers without practical talent or knowledge, poets without feeling, moralists without principle, philanthropists that are domestic tyrants, and scientists that are victims of the grossest delusions."

I have heard that the "ideas found in the 'Inferno' of Dante are, many of them, purely buddhistic" (S. Beal). They are so, because they teach that "evil punishes itself" by re-action. Cicero says: "Ut sementem feceris, ita metes" [What you sow, that you must mow]. This is the Law of karma, or of action and re-action,

I have heard that the "foot of a tiger differs by very distinct characteristics from that of an elephant, of an elephant from that of a man; but no one can tell wherein the foot of a brahman differs from that of a sudra." In other words, do not, at this day, and in the very blaze of the Doctrine of Enlightenment, talk about blood, family and caste, lest you make yourself a butt of ridicule and scorn.

THE DYING RAHAT'S SERMON.

From the Pali, for the RAY, by

C. SAMERESINGHA.

[Continued from Nos. 4 and 8 (Vol. II), and No. 3 (Vol. III).]

1. In this world of horror there is nothing that gives felicity to beings, neither is there any being that does not (finally) fall a prey to infelicity, and on this account it is far from being the desire of the supreme and intelligent, who are subject to sickness, infirmity and death, to aim at re-incarnation.

2. Is there anyone capable of holding a piece of red-hot iron with his hand, and where is that reasonable being truly wishing to embrace this ungovernable body, which leaks out impurity, and which is a source of grief and pain?

3. Beings! There is nothing in this world so dreadful as death, no pain equal to that of ailment, and no deformity in like manner similar to that of decrepitude; yet in consequence of ignorance re-incarnation is desired.

4. As there is nothing essential in this body, it is equal to a reed, bamboo or the stem of a plantain tree. The belief in the existence of a soul (as a separate entity), is in itself the cause of grief and pain; and the body, as an ungrateful and discontented friend, though nourished and supported by every means of existence, does not follow the dead beyond the grave.

5. On what account should an intelligent man feel the absence of desire; seeing the state of this constitution, a constitution haunted by snakes of the four elements, equal to a most rickety building, and resembling a mass of foam or a weapon pointed and poisoned.

6. Moment after moment living beings advance nearer and nearer the grave, and the Angel of Death armed with the scimitar of green, old age follows them to make an end of their lives. As the time that is past cannot be recalled, it is indispensable that meditation on existence of grief in the universe should be adhered to.

7. To the one that endures life only for a short duration, repetition of mortality comes ever and anon, and to the other that is long-lived, grief, pain and infirmity are always on the increase. Existence in

the universe, in any state, being thus mingled with grief and pain, led a meritorious life in order to make away with it.

8. Beings; beings! Lay up prudently a store of good deeds. By those that have been thrown into the prison of metempsychosis, where there is grief and sorrow equal to fire, no time should be lost.

9. Beings! Felicity in all the worlds is so insignificant that it is compared to a dew-drop at the end of a blade of grass, and infelicity so immense that it is equal to the mighty waters of the ocean. The enjoyment of the former will prevent us from taking a right view, since such enjoyment is inconsistent and may be reckoned in the scale of the latter. Hence in all the three worlds there is nothing but grief and pain.

10. The ignorant in this world destroy animal life and commit other sins to support their own lives, although there is no one that takes to the next world his life, which is continually mingled with sin and defilement. He that desires to have it, always becomes the object of ruin.

11. Imagine in a sense of inconsistency the actual state of this body, a body that is always useless and unacceptable, destitute of praise and subject to infirmity and dissolution. It bears a resemblance to a pot of impurity or dirt of putrid smell, to a serpent or a malady, to a draught of poison or a sword sharp and pointed.

12. This constitution, which is painful, inconsistent and indeed unfavorable, should not be taken in the light that it is intended for the sake of enjoyment, as there is nothing substantial in it. Such being the case, acquire noble merits without hesitation.

13. It is admitted by men of understanding that there is no soul inherent either in the six organs or in the five constituent parts of a sentient being, and that this constituent is compared to a rainbow, mirage, plantain tree, bubble of water, mass of foam, flame of fire or swelling of a river.

14. It is absurd to believe the existence of a soul in the body; a body which is unsteady and perishable as a blaze of fire. The idea of a soul is as absurd as that of a barren woman's son running a race along the shaft of a carriage made of the horns of a rabbit.

15. It is rank nonsense to say that there is a soul in this body, a body that is actually soulless and equal to a plantain tree. He that erroneously persists in believing that there is a soul, is indeed in no way unequal to one who attempts to drink, in order to slake his thirst, a draught of mirage out of a cup made of a bubble of water.

16. The endeavors of an unintelligent man to add to mirage scent extracted from the flowers of a fig tree are all in vain, and in like manner he that persists in the erroneous impression that there is a soul in this body reaps no benefit, since there is no soul actually in existence.

17. There is nothing to constitute a soul either in the five constituent parts (the body, the sensation, the perception, the reasoning and the consciousness) or in the six personal residences (the eye, the ear, the nose, the tongue, the constitution and the understanding) and he that persists in the belief of the existence of a soul is evidently compared to one persevering to obtain a solid beam from the stem of a plantain tree.

18. There is in fact no constitution apart from the five constituent parts of the body, and no cloth that is not composed of the thread. In like manner on the face of the earth there is nothing in this body that should be styled the soul, save the five constituent parts of the body, which are mutable and every moment subject to dissolution.

19. As the silly heart in vain runs after the fanciful sight of yonder mirage, taking it to be a sheet of water, so do people give way to desire purely from a false impression that there is steadiness in the unsteady existence of nature.

20. Attend directly to meditation on the subject of the absence of a soul, as there is no soul contained in the body, and the body similar to a flash of atmospheric lightning is produced by the conception of thought in accordance with the ordinary operations of nature.

[To be continued.]

“There also do his good works receive him that has done good, and has gone from this world to the other—as kinsmen receive a favorite on his return,”—*Dhammapada*, v. 220.

“The buddhists had no prayer; their salvation consisting in a self-produced inward change. This could be brought about in various ways, one of which was the kind of meditation that led to a firm conviction of the impermanence of all finite things. As every road leads to Rome, so any finite object may be taken, by gradually increasing steps, near to the Infinite, and so acquire a sense of the proportion of things and realize the insignificance of the individual. The unassisted mind of the ignorant would naturally find difficulty in doing this, and certain examples of the way in which it might be done were accordingly worked out, and a disciple would go to his teacher and ask him to recommend which way he should adopt. But the disciple must work out his own enlightenment.—RHYS-DAVIDS.

This belief that the higher use of the material world is to furnish us types or pictures to express the thoughts of the mind is carried to its extreme by the hindoos, who, following BUDDHA, have made it the central doctrine of their religion, that what we call nature, the external world, has no real existence—is only phenomenal. Youth, age, property, condition, events, persons—self, even—are successive *mayas* (deceptions) through which Vishnu mocks and instructs the soul. I think hindoo books the best gymnastics for the mind, as showing treatment. All european libraries might almost be read without the swing of this gigantic arm being suspected. But these orientals deal with worlds and pebbles only.—EMERSON.

“It is a common delusion that the destruction of desire is accomplished by gratification of the desire, or by securing the object of desire, as, when hunger is satisfied by eating, the appetite is destroyed. This is fallacious; all appetites are re-born, not destroyed. Food is but fuel to the fire of the body, enabling the body to demand more food. No appetite is destroyed until the power of regenerating it from its gratification is gone. Shiva, the destroyer, is also the re-creator. Therefore the destruction of desire is not in its gratification, which re-creates by satisfying it, but “the estranging of one’s self from it.”—*Ex.*

AN OLLA PODRIDA.

To show our foreign readers how the Good Law and its disciples fares in the hands of our would-be enlighteners here in the West, we publish the following paragraphs from the San Francisco *Call*. Notice that the female ignoramus that wrote it, does not know that a fakir is a mussalman fanatic; that maceration—like indulgence,—is an unbuddhistic practice; that it is insane and blasphemous, and therefore unbuddhistic, in any man, at this day, to claim to be a BUDDHA; that the monkey-theory is unbuddhistic, etc.

"Certainly the nineteenth century understands to solve difficult problems [!], and that of suggestion [hypnotism = mesmerism = black magic] is not one of the least important. Religious Europe is in consternation. A viennese student has become a buddhist; not only a theoretical but a practical buddhist. The buddhist rite consists in abstaining from what has life, so that the faculties usually latent in man, may be developed. These faculties are characterized by a special state, in which one can predict happiness or misfortune. Science has never succeeded in analyzing this power, but buddhism teaches that meditation will develop this sixth sense to an astonishing degree. The meditation must be physical, physiological and psychological exercise. Physically the body must passively obey the mind, physiologically the respiration must be measured, so as not to spend too much vital force, and psychologically all organic forces must be concentrated on the development of the sixth sense, intuition. Once acquired, by this sense the buddhist can immediately know the secrets of nature and produce phenomena that seem supernatural, but that are in reality the manifestation of forces very natural, but unknown to ordinary beings.

Udo Halsmeyer, the viennese student, eats only fruit, for clothing wears a hempen bag, and has made wonderful progress in discovering the secret of the fakirs [mussalman fanatics], who are able to disdain physical suf-

fering; already he is insensible to wounds [and to female chatter-boxes] and consequently believes himself the incarnation of BUDDHA. Strange to say, Udo has made converts in the university, and the police are commissioned to put an end to this new fad.

Austria must not think herself alone in possessing a real [!] buddhist. M. Papos, the apostle of the hindu religion in France, says that all elevated minds are buddhist, and that Paris counts a large number of devotees of the buddhist religion. This follower of SAKYA MUNI says 'there is no religion worthy to be compared with buddhism, we alone knowing the meaning of evolution. Every man is developed—first physically, then intellectually, then morally, until [in the ages] he becomes a BUDDHA, that is, a divine being, who after [his last birth and death] becomes a god.'

A mineral becomes a vegetable, a vegetable an animal, an animal a man, a man a god; but the different changes do not take place on the same planet. That is why it is impossible that, on our planet, a monkey becomes a man, although this evolution is incontestable [!]

The bottomless pit has no existence, because the earth is the scene of real suffering and omnipotent god does not interfere after death, because, according to the physical law of 're-actions equal to action,' man becomes his own judge. This law is called Karma."

Now is the time to preach the Doctrine of Enlightenment in the so-called christian world; and let those whose duty it is, and who are able, come forward straightway. Let neither hell nor heaven stand in your way. Come forward!

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